TO THE RIGHT HONORABLE SIR NICOLAS RAYNTON KNIGHT, LORD MAIOR of the Cities of LONDON,

Together with the Right, Worshipfull his brethren, the Sheriffes, and Aldermen of the same City.

W. I. desireth all blessings spirituall, and temporall to be powred upon you in this life, and eternall blessedness in the life to come.

RIGHT *Honorable, And Right worshipfull, I am bould to present unto you this Sermon, preached at Pauls Crosse, because the Authour had so intended, after that the importunity of some Christian friends had prevailed*

[illegible] Sermon, is [illegible] Jerusalem, [illegible] to Shiloh, [illegible] the ruckednes that [illegible] handled: And what [illegible] Sermon doth plainly [illegible] pride, fulness of bread, cradlnes, contempt of Gods Ordinances and ministery; And hereby we may be admonished of that generall outward formality in Religion; but where is the life and power in a holy walking with God? where is the earnest contending for the faith once given unto the Saines?

God hath advanced your Honour to this place of dignity: stand fast, to that charge, which God and his Maiestie hath put into your hands, to cut off the cords of all prophanesse, and Sabbath breaking, &c. And the Lord make you zealous for his glory, to stand fast in that liberty: wherein Christ hath sett you free. Receive this Right Honorable, and Right Worshipfull, as a testimony of his, for your loues to Gods Church, in maintaining so many Preachers at home, and abroad, which drawes the great blessing of God upon you, and the Cittie for the same (as it was his speech on his death bed) receive it

it Right Honorable, and Right [illegible] Company of Haberdashers, from whom he [illegible] some yearely stipend [illegible] being but smale, Reade it Right Honorable, and Right worshipfull, and the Lord [illegible] in the tables of every one of your hearts, that you may avoid the iudgements of the wicked, and enjoy the blessings prepared for the righteous, & that for the Lord Iesus Christ his sake: to whom be given all honor and glory, now, and for evermore. Amen.

Your Honours, and Worships
daily Orator,

WILL. IONES.

41 *Thy mercyes great and manifolde,*
let me obtaine (O Lord:)
Thy saving health let me enioy,
according to thy word.

42 *So shall I stop the slanderous mouthes,*
of lewd men and iniuste:
For in thy faithfull promises,
standes my comfort and truste.

43 *The word of truth within my mouth,*
let ever still be prest:
For in thy iudgements wonderfull,
my hope doth stand and rest.

44 *And whilst that breath within my breast,*
doth naturall life preserue:
Yea till this world shall be dessolude,
thy lawes will I obserue.

45 *So walke will I as set at large,*
and made free from all dread:
Because I sought how for to keepe,
thy preceptes and thy reede.

46 *Thy noble acts I will describe,*
as things of most great fame:
Even before Kings I will them blase,
and shrinke no whit for shame.

47 *I will reioyce then to obey,*
thy worthy bestes and will:
Which evermore I have loved best,
and so will love them still.

48 *My hands will I lift to thy lawes,*
which I have dearely sought:
And practise thy commandements,
in will, in deed, and thought.

Maſter Iones his Prayer before his Sermon.

MOſt great and glorious Lord God, who by thy Almighty power haſt created the Heaven and the Earth, and by thy unſearchable wiſdome governeſt and guideſt the ſame: we vile and baſe wretches, that have defiled the Heavens by our ſinnes, and curſed the earth by our tranſgreſſions, doe proſtrate our ſelves in all humility before the throne of thy Divine Majeſty: beſeeching thee to looke upon us not in juſtice, but in mercy; not as we are in our ſelves, but in the face and coũtenance of thy Sonne Ieſus Chriſt. In our ſelves we are altogether unworthy to come into thy holy preſence, to tread upon holy ground, or to meddle with holy things. This day is holy, ſet apart by thine owne ſelfe for thine owne holy worſhip: this place is holy, it is thy owne ſanctuary, thy ordinances are holy, & the ſervice in which we are imployed, is a holy ſervice. But we are moſt vnholy, impure in our very beginnings, impure in our proceedings; all over polluted with ſinne: in all the faculties of our ſoules, in all the members of our bodies: in the notions & imaginations of our minds, in the motions & inclinations of our wils, in the affectiõs and deſires of our hearts, in the words of our mouthes, in the workes of our handes: wee are poore, and wretched, and blinde, and naked, high-minded, vaine-minded, worldly-minded, falſe-hearted, full of hypocriſie, full of ſecurity, full of infidelity, wanting in charity, wanting in knowledge, in zeale, intemperance, in patience; deficient in all grace, abundant in all ſinne, wee have ſinned againſt all the meanes of grace: thy word, thy Sacraments, thy Sabbaths, thy Chriſt, thy Spirit; we have ſinned againſt all the times of grace: we have ſinned in the times of our childhood, in the times of

our youth, and our riper yeares: not onely in the times of ignorance, but since: wee have knowne thy will: not onely through infirmity, but presumptuously: we have sinned against all thy attributes, we have abused thy patience, provoked thy anger: we have sinned against thy Iudgements, which should have enforced us to obedience; against thy mercies, which should haue allured us and led us to repentance: wee haue sinned against all thy creatures, against heaven, and against earth: against all thy workes; against the worke of creation, by defacing thy Image; against the worke of thy preseruation, by distrusting thy prouidence: against the worke of redemption, by our infidelity; against thy law, which is the rule of righteousnes, against the Gospell of grace and saluation; against our vow made unto thee in our baptisme: we haue broken the first vow that ever we made, and never since haue beene faithfull in our promises unto thee: against our owne purposes and promises made unto thee in our prayers, and that before our calling, and since our calling: in our generall calling, and in our particuler callings: we haue failed and sinned since it hath pleased thee of thy free mercy to translate us out of the powers of darknesse into the kingdom of thy deare Sonne. What shall wee doe that haue thus sinned against thee, ô thou preseruer of men? whither shall we goe from thy spirit, or whither shall we fly from thy presence? If we ascend up into heaven, thou art there: if we make our bed in the deepe, thou art there: if wee take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand finde us. No darkenesse can cover us from thy all-seeing eye, no place can shelter us from thy almighty hand: thy iudgements can follow us, and thy vengeance take hold on us whithersoever we goe. What then shall we doe in this perplexity? In all humility wee cast downe ourselves before the throne of thy mercy, bewailing our

misery

misery, with bleeding hearts and throbbing soules deploring our misery, imploring thy mercy, condemning our selues, confessing our sins; promising, purposing and resoluing with all our hearts to forsake our sinnes. Though we are out of measure sinfull, yet thou art out of measure mercifull: thou art infinite in mercy, and with thee is plenteous redemption. The greater our sins are, the greater shall be the glory of thy mercy, and of thy Sons merits, in forgiving our sinnes, which are so many and so great. Pardon therefore, we pray thee, all our sins past: wash us from them in the pure laver of thy Sons blood. It is not the river *Iordan*, nor all the rivers of *Damascus*, that can cleanse us from our spirituall leprosie: onely thy Son, thine onely Sonne, and that pure fountaine of thy Sonnes blood, which thou hast opened to the house of *David*, and to the inhabitants of *Ierusalem* for sin, and for uncleanesse. In that blood we beseech thee to wash us from our sins, from the guilt of sin, from the punishment of sin, from the power of sin, with that blood purge our consciences from dead workes, and quicken us by thy Spirit unto a new life, that we may serve thee the true and ever-living God, zealously without feare, universally without partiality, sincerely without hypocrisie, constantly without apostacy, in all righteousnesse and true holinesse all the dayes of our liues: that the end of our life may be the end of our faith, which is the saluation of our soules. And although we are unworthy to pray for our selues, yet in the name of thy Sonne we are bold to enlarge our prayers for thy whole Church, howsoeuer distressed or wheresoever dispersed throughout the parts of the whole earth. Give thy Gospell a free passage, repaire the ruines of *Sion*, build up the broken walles of *Ierusalem*, and with the breath of thy nostrills blow downe the walls of Iericho. In thy due time put an end to the troubles of the Church abroad. Why withdraweſt thou thy hand, even thy

right hand; and doest not plucke it out of thy bosome? how long oh Lord, how long wilt thou suffer the blood of thy seruants to be spilt upon the ground? Thou that didst once heare and regard the blood of *Abel*, one man crying for vengeance; wilt thou not heare the blood of many thousands? What advantage canst thou have in giving over thy owne children to the fury of their enemies? shall thy enemies triumph, and thy children perish? shall thy enimies reioyce & thy children mourne? shall the light of thy Gospell be eclipsed, the splendour of thy glory obscured, thy temple defiled, thy name dishonoured, thy truth slandered? Are they of Babilon better than they of Sion? or is there any other people that knoweth thee besides Israel? or what generation hath so beleeued thy couenant as *Iacob*? Arise then oh Lord, arise, plead thy owne cause, honour thy owne name, defend thy owne altar, fight thy owne battaile, protect thy owne people: behold the pride of the wicked, and send thy wrath upon their heads: throw downe the forces of all them that haue purposed cruel things against thy Sanctuary, against the top of Sion, thy hallowed house, the place where thine honour dwelleth. Make every nation to acknowledge that thou art the God of all power, that there is none other that protects thy Church and truth but thou onely. Protect thy Church and truth among us, and all that thou hast placed in authority over us; especially his sacred Maiesty, *Charles*, by thy gracious providence King of great Britaine, France and Ireland, defender of the true, ancient, Catholick Apostolick faith, and in all causes, and over all persons, as well Ecclesiasticall as civill, next under thee and thy Sonne Christ, supreme governour. Blesse we beseech thee his royall consort Queene *Mary*: beseeching thee that with Mary shee may chuse the better thing that cannot be taken from her. Blesse the present pledges of our succeeding hopes, Prince *Charles*, with lady *Mary* his sister. O Lord grant that as they grow in

yeares

yeares, so they may growe in grace and favour with thee and with men. Blesse the rest of the Royall progenie beyond the seas, the Lady *Elizabeth* with her princely issue, when thou seemest best, settle them againe in their former inheritance, that they may be nursing Fathers and mothers unto thy Church. Blesse the Right Honorable the privie Councel, the true hearted Nobility and Gentrie of our Land, the Reverend Iudges, all unto whom thou hast committed the sword of iustice, all Ministers unto whom thou hast committed the sword of the spirit, what names or titles soever distinguished; whether Archbishops Bishops, or inferiour Pastors. And that there may be a continuall supply of able men to governe both in Church and common wealth, blesse all nurseries of good learning, especially the two famous Universities of this Land, Cambridge and Oxford, water the young plants that are in both of them, with the dew of thy grace that they may growe up as Cedars in Lebanon for the building of Sion. And comfort all that are comfortlesse oh thou Father of comfort, and God of all consolation, visite the sicke, strengthen the weake, heale the wounded, bind up the broken hearted, gather the dispersed redeeme them that are enthralled, releeue them that are impoverished, succour them that are tempted, restore them that are fallen by infirmitie, and establish them that stand by thy free spirit. Finally, giue a blessing we pray thee, to this our meeting, in this thy house upon this thy day: to speake and to heare thy holy word, O Lord God I am a child, and cannot speake, I am of polluted lipes, and slow of speech, but thou art he that canst giue sight to the blind, and speech to the dumbe, therefore untie the strings of my stamering tongue, and touch it with a coale from thine alter, my doctrine shall drop as doth the raine and as the dew upon the grasse. And for this thy people, touch their eares and their hearts

with

with the finger of thy blessed spirit, that they may hear thy word attentively, conceive it vightly, believe it readily, apply it wisely, treasure it up in their memories, faithfully practise it in their life and conversations confessionably, so all our understandings may be enlightned, our hearts purified, our consciences sanctified, our sinfull lives reformed and our soules saved, yea, the whole man at length glorified in the land of the living. And that in and through thy deare sonne, our onely Saviour Iesus Christ, in whose name and words, we pray; Our Father &c.

Ieremie 7. 12.

But go yee now unto my place which was in Shiloh; where I ſet my name at the firſt: and ſee what I did unto it for the wickedneſſe of my people Iſrael.

SVCH is the lenity and longanimitie of Almighty God, that before he proceedes to the puniſhment of ſinners hee gives them many warnings; before he ſends the ſtorme of iudgement, he breathes out the ayre of pittie: if his words can worke us to his will, hee will ſpare his blowes. With mercileſſe men it is oftentimes a word and a blow; yea, ſometimes a blow without a word, as *Zedekias* ſtrucke *Micajah* firſt, and ſpoke to him afterward: but God alwayes ſpeakes before he ſtriks, * lightens before he thunders, warnes before he wounds: he comes ſeldome to that diſpatch, a word and a blow; but to a blow without a word, to an execution without a warning never. The Pſalmiſt comepares him to an Archer, who bendeth his bow, unlocketh his quiver, and rubbeth his ſhafts before hee

1 King. 22. 24.

*D. Doctr.

Pſal. 7. 12.

ſhoot. Yea, he doth often ſhew us his bow, but takes neither ſtring, nor ſhaft into his hand. *Thou haſt ſhewed the people hard things, Pſal.*60.3. Shewed, not impoſed: he ſhewes his bow, before hee ſhootes; and his rod, before he layes it on. So true is that ſpeech of the Church, *Lam.*3.33. *The Lord doth not afflict willingly, nor grieve the children of men.* Search the rolles of holy writ, and there yee ſhall obſerve him, ſometimes grieving for ſinne, ſometimes complaining of it, ſomtimes threatning of it, ſometime propoſing to us the execution of his iudgements upon others for ſuch and ſuch ſinnes: as here to Ieruſalem, that ſhee might ſee her miſerable condition & fall to ſpeedy deprecation, to her and her inhabitants, he propoundeth *Shiloh*, as a ſpectacle of his juſtice, and that for thoſe ſinnes of which *Ieruſalem* was as deepely guilty as ever *Shiloh* was. *Ite ad locum meum in Silo, &c.*

The firſt word of my text is *But*, וְ in the original which is ſometimes a coniunction cauſall, ſometimes * onely an expletive particle, added for the adorning and flouriſhing of the ſpeech, & ſo ſome * conceive it to bee uſed in this place. That we may the better underſtād the drift of our Propher, let us marke what went before. That carnall confidence which is in hipocriticall profeſſors of the truth, did wofully poſſeſſe the Iews in the time of *Ieremie*: though their iniquities were growne to the height, neſtling among the Ceders and towring like *Babell*, and flying in the face of the ſacred Trinity, which could not

* Sanctes Pagninus l.4.c.3. Hebraic. Inſtitut. Gbiſl. vide loc.

chuſe

chuſe but ſet a ſudden ſtop and period to their proſperity: yet did they truſt for ſafety in the outward badges of their religion, and eſpecially in their Temple, ſaying, *The Temple of the Lord, &c.* The temple of the Lord is holy & glorious & reverenced of all: how is it poſſible that any ſhould deſtroy the temple of the Lord, or vanquiſh the citty in which that temple is? Oh, ſaith *Ieremie, truſt yee not in ſuch lying words:* for the holines of the place doth little availe a people, if they themſelves be not holy in their lives. For proofe of which: goe but unto *Shiloh:* the holineſſe of the place in *Shiloh* (where at firſt the holy Tabernacle ſtaid for a long time, & the Ark before which the name of God was invocated, and the worſhip of ſacrifices adminiſtred) did nothing profit the people of *Iſrael*, when they gave themſelves to wickedneſſe, but together with them that place was reiected of the Lord: ſo the temple of *Salomon* ſhall not now profit you that are wicked, but you and your temple ſhall be deſtroyed. The temple is not more excellent than another place, but for the Arke and the Alter: indeed it is ſomewhat more adorned, but all the excellency and ſanctity lie in them. And were not theſe as well in *Shiloh?* yet notwithſtanding it was ruinated. So that it is but a folly in you to wax proud of theſe things, as if their ſanctity without your ſanctity could ſave you from the wrath to come. Therefore, for the abating of your pride and the rectifying of of your confidence, *Goe ye to my place &c.*

Which text, though at firſt ſight, ſeemes not

to meddle with matters present now, or neere home, but past and farre off, matters of another Meridian, aloofe from us as farre as *Shiloh*, or *Ieruſalem*; concerning not Chriſtians, but Iewes, mentioning not our wickedneſſe but theirs, *the wickednesse of the People Iſrael*: Yet as the Sunne, though it riſe in the Eaſt, ſets in the Weſt, by that time the Text hath gone its circuit, it may come to ſet farre from where it roſe: as *Nathan* though he began with a parrable of two men and a ſheep, yet brought it about in the end to, *Thou art the man*.

In our Text there is a journey preſcribed, yea a double journey, the one corporall, *Go*; that reſpects the body: the other ſpirituall, *ſee*; that reſpects the minde. Or if you like it better, here is a direction to a double action, *Go and ſee*.

1. *Ite, go yee*: and that is amplified by two circumſtances, the time and the place: beſides which yee may adde the conſideration of the perſons, *Yee, Go yee*. And 1. the perſons are the inhabitants of *Ieruſalem*. 2. the time is *now*, go preſently, for delay breeds danger. And 3. for the place it hath a double deſcription:

1. Nominall, it is *Shiloh*.

2. Reall, it is the place where *God did ſet his name at the firſt*.

2 What that place was poſſeſſively.

In which latter are diverſe particulars to bee obſerved, 1. proprietary or owner of it, God; *my place*, ſaith the Lord; which ſhewes the glory of it: for that muſt needs be glorious which is the place of God, *the King of glory*, But the whole

1 King. 8. 11.

world

world is Gods as well as *Shiloh* was: true, but this is his in speciall respects, set down in the next passage, expressing the reason, why *Shiloh* was so glorious. it was a priveledged place, for 1. *God did set his name there*: and not onely so, but 2. he set it there *at the first*. Ther's the glory of the place, the sanctity and previledge of the place, and the antiquity of each. *Go yee now &c.* ther's the first act. 2 What that place was positively.

The second followeth, *Videte*, *See*: not onely *Go*, but *Go and see*, as *Philip* to *Nathaniell*, *Come and see*: Ioh. 1.46. When yee are come to *Shiloh*, bee not idle there, but open your eyes and see, imploy your mindes and consider, *What I did unto it for the wickednesse, &c.*

1. Observe what was done unto it, the calamity that befell it:

2. Who was the Authour of that calamity, *I*, saith the Lord:

3. What was the impulsive cause that provoked the Lord to inflict that calamity, *Wickednesse*.

4. Whose wickednesse it was that could so farre provoke him as to reiect his owne place *Shiloh*, the wickednesse of his owne people *Israel*: Where wickednesse raigneth, God will not spare that place, though it be *Shiloh*, nor that people though it be *Israel*, *Go yee now &c.*

I will handle the text two wayes. First, Exegetically or Paraphrastically, by way of explication: then Diadactically or Doctrinally, by way of instruction. And I begin with the first act, *Ite, Go yee.*

Men for the moſt part are like the ſnaile, alwayes carrying her houſe on her backe. Commonly we love a ſedentary life, and are loath to leave our cuſhion, unwilling to diſeaſe our ſelves, *Vtinam hoc eſſet laborare*, ſaid he that lay along and ſtretcht himſelf. As the ſlothful man is *Socors*, that is, *Sine corde*, without a heart; wanting affection and courage to doe what he knowes: ſo is he *Piger*, that is *Pede æger*; he lackes a foote to convey him to any honeſt imployment. Like thoſe ſecure ones overwhelmed in the generall deluge, he can ſit ſtill, and laugh and ſing, till the water ſtop his wind and he be drowned. But wiſdome is not gotten by ſitting at home in *Hemicyclo*, in an halfe mooned chaire, or by lurking in a corner: as *Solon Socrates, Cæſar, Plato, Cicero*, & other Pagans knew well, who, to purchaſe wiſdome, expoſed themſelves to the tempeſts of forraigne climates. And God himſelfe, that they might learne wiſedome, doth here ſend the *Iewes* out of their own City. *Ite*, *Go yee*. So long as you containe your ſelves within the narrow compaſſe of your domeſticall ſeate, like ſheepe in a pinfold, yee ſtand gazing upon the beauty of your city, the outward ſplender of your temple, and admiring at thoſe goodly gifts, with which it is inriched, not admitting the leaſt thought of a change. Let me therefore councell you no longer to ſhroud your ſelves in your city, but meaſure a few ſteps, *Go* out of your owne place and take notice how things paſſe abroad, *Goe*.

2. And *Go yee*; yee the inhabitants of *Ieruſalem*,

yee

yee that ſtand ſo much upon your outward prerogatives, that looke for ſafety in my ſanctuary, be your ſinnes never ſo many. Yee are the fitteſt ſchollers to take out that leſſon which I am about to teach, but out of your owne ſchoole. Therefore *Go yee*, *Yee* that ſleepe in the chaire of ſecurity, ſuppoſing there is nothing good but that which yee know, no houſe comodious but your owne, no aire to live in but where yee breath, no life like that which yee leade in darkneſſe and ignorance, *Go yee*. Go from your chaire or bed, where yee ſleepe in ſecurity; go from your ſenſuall pleaſures, bewitching paſtimes, brutiſh paſhion, beaſtly companions; *Go* from your cuſtomarie coldneſſe and ſtupiditie, *Go* from your ſelfconceited oppinions and imaginations, it is to you that are ſecure that I doe here direct my ſpeech, lifting up my voice like a trumpet, & rowſing you up from that ſleeping ſtoole of yours. Therefore *Go yee*, *yee* your ſelves perſonally, ſtand not to the report of others, but *go* your ſelves unto the place, and ſee with your owne eyes *What I did unto it*.

3. And *Go now* too: make no delay, *Now* is the onely ſure part of our time, that which is paſt, is come and gone: that which is to come may peradventure never come. Till to morrow, till this evening, till an houre hence wee have no aſſurance. *Now* therefore; or, if not *Now*, as neere *Now*, with as little diſtance from it as may be, *Go yee to my place*.

4. *My place*, that the next, be not extravagant, ſtraggle

straggle not to those places to which your owne lusts invite you, that is to follow *Iudas*, who
Act. 1. went to *his own place*: go not on neither in the way that ye have begun but go whether I direct you; *ad locum meum*, *to my place*, to go thither will bee worth your labour indeed. So that this license of travell is limited and bounded, as you see. Some there are that love travel as their life, so they may be gadding, they care not to what place it bee: they dare breath in the poysonous ayre of *Italy*, and touch the very pommell of the *Chaire of pestilence*: So the Devill playes the Marshall and takes them up, because they straggle abroad without a warrant or pasport. We can never have comfort in any travell or journey, except it be so bounded as this in our text. *Go yee*, saith the Lord, *ad locum meum*, *to my place*.

5. *My place which was: was*, and is not: God
Rom. 9. 25. sometimes calles them his people which were not his people; and that his place which was not his place: and on the otherside sometime they which were his people cease to be his people, and that which was his place ceaseth to be his place. *My place which was: was*, and is not.

6. *Was at Shiloh*: thats the next, God sends them not out of their own coasts into a forraigne country, as he did *Abraham*, nor yet to a remote place in their owne country; *Go*, saith he, to *Shiloh*, thats not farre, yee have the name of the place and cannot misse it, nay, ye cannot but know it, it being but six miles distant from your Metropolis, *Ierusalem*.

This

This *Shiloh* was once *my place*, that which I chose for my selfe, above all other places. For the understanding of which reade, *Iosh.* 18. 1. There yee shall find that after the *Cananites* were subdued unto the *Israellites*, and a place to bee appointed, where the people might meet for divine service, God put it into their hearts to make choice of *Shiloh*. 1. Because of the beauty and glory of it, *Iosephus*, speaking of this matter, saith: they placed the sacred Tabernacle in the Citty of *Shiloh*, and sets downe this as the reason of; ἐπιτήδειον γὰρ ἐδόκει τὸ χωρίον διὰ κάλλος, ἕως οἰκοδομεῖν ναὸν αὐτοῖς τὰ πράγματα παράσχῃ. For it seemed to be a meet place by reason of the beauty of the same, where the Arke might remaine, till such time as their affaires of State permitted them to build a Temple. Secondly, Because of the convenience of it for the whole people to meet there, being scituate aboute the midst of the land of promise, as I said not aboue sixe miles distant from *Ierusalem*, which was even in the midst, the navell of the land, as *Iosephus* termes it *. Thirdly, because it did belong to *Ephraim*, which was more warlike then the other tribes, (*a*) and so more able to defend the place of Gods worshippe. Fourthly, principally, because their captaine *Iosuah* was of (*b*) *Ephraim*, he who assembled them to determine of the place; and where hee dwelt and had decreed their solemne meetings, there they perswaded themselves upon good ground, that the observation of the

Deut. 12. 5.

Lib. 5. c. 1. Antiquit.

* Ezek. 5. 5.

* To which some apply that text, Ezek. 38. 12.

a Psal. 78. 9.

b Iosh. 19. 49, 50, 51. & Num. 13. 8.

the Law and sacred rites would bee more exact. For these reasons, and especially by the direction of God, who had made choice of that place, they set up the Tabernacle of the Congregation at *Shiloh*, appointed that as a fixed seat for the Tabernacle, which before had beene in continuall motion; and for the Arke which was within it, that all the *Iewes* might repaire unto it in their chiefe solemnities, being to worship God with the oblation of their Sacrifices and first fruits, as wee reade of *Elkanah*, 1 *Sam.* 1. 3. *He went up out of his City yearely, to worship and to Sacrifice unto the Lord in Shiloh.* In this respect *Shiloh* was the place of God, *my place*, saith the Lord, the place where *I did set my name*, that is, * *Vbi voluí arcam residere*, where I made my Ark to dwell (for * the Arke is called by the *name of God*, and the *Hebrew* word imports a fixed residence:) *my place*, the place where I appointed my worship and the use of my ordinances, by which I am made knowne unto you, as a man is made knowne by his name. And which is yet more, I did not onely set my name there, but did set it there *at the first*, *In principio*, before your Temple was built, nay, before it was known that mount *Sion* should be the place where I would have a Temple built, then was *Shiloh my place* consecrated to my service. All this considered, First, the propinquity of the place, it is *Shiloh*, and that's but six miles distant from your City: Secondly, the glory of the place, together with the sanctity of it, that it is *my place*, that which I made choice of above all other place,

*Calvin in loc.
* 2 Sam. 6. 2.

ces in the world, there to *set my name*, to settle my Ark & Tabernacle & divine worship. Thirdly, the antiquity of the place and priviledges of it, that I did *set my name there at the first*, long before the Temple of *Ierusalem* was thought on; I say, all this considered, it will bee worth your labour to follow my councell in this, *Goe yee now &c.*

But to goe thither, is not all, that were soone done; to an *Ite* you must adde a *Videte*, *Go and see*, as the King of *Israel* said to his servants, 2 *Kings* 7. 14. Your feete, your ankles, your locomotive faculty, were given you to *goe*; the spheares of your eyes, these lights, this sharpnes of sight, were given you to *see*: you are neither lame, nor blinde, therefore *Ite & videte*, *Goe and see*. The Philosopher * concludes against the Platonists, that the sight drawes most after the Element of water; for * as water is hardly kept within his owne, or without the limits of his neighbour Elements: so the sight, denied by nature to see it selfe, is never satisfied * with gazing upon other creatures, *The eye is not satisfied with seeing*, *Eccles.* 1. 8. And there is not more volubillity * in the eye, then curiosity in the minde, of man, to behold strange and uncouth sights. If such obiects be neere, no lockes can hold us, *we must out to see*. Then what needs such a precept as this in our Text, *Ite & videte*, *Goe and see*? Yes: for it is not barely to see, to cast their eyes where they list themselves, but to fixe them upon that obiect to which God directs them. *See*, saith he, *what I did unto Shiloh, for &c.*

* Arist. lib. de sensu et sensato c. 2.
* Arist. de Gener & Corrupt l. 2. c. 2.
* Prov. 27. 20.

Ιλλος oculus ἀπὸ τοῦ εἰλεῖν, a volubitatè *Scapula*

Marke the calamity which befell that place, which is in situation so neere you, in antiquity beyond you, in glory and sanctity sometimes equall to that Temple wherein yee trust. The calamity of it is recorded. 1 *Sam.* 4. Where yee shall reade, that the *Israelites* being smitten by the *Philistims* and in great distresse, they sent for the Arke out of *Shiloh*, trusting that the Arke (being a pledge of Gods presence and assistance) might then save them out of the hands of their enemies, as if their sinnes were not of force to sever the power of God from the Arke, and to make a divorce between the truth and the figure. Well, the Arke is brought, and in it the Law written in tables, but it had beene better if they had had the Law written in their hearts, when the Arke came into the campe, all *Israel* shouted with a great shout, so that the earth rang againe. Her's great joy, but to little purpose; they triumph before the victory and without the victory; for they triumph without God, nay against God do they erect their trophees of triumph, not being reconciled unto him by faith and repentance. The vanity of their triumph may appeare by the issue of the battell: for at the presence of the Arke they received a greater overthrow then before. The slaughter was very great, for there fell of *Israel* 30000. footemen, *Their young men were consumed and their Priests slaine*: yea, *the Arke* it selfe, the pledge of Gods favour and succour, *the strength and glory of Israel was taken* by the enemies. And (as S. *Ierome* * observes) the place, where *Shiloh* was,

* *Calvin. Hom. 17. in lib 1. Sam.*

* *apud Sanctiũ in Ier. 7. 12. Sic etiam Pellican. ibid.*

was, is utterly ruinated and made desolate. How-soever, *Shiloh* forfeited her Charter, and lost her former priviledges to the evidence of the Truth. For after the *Philistines* had brought it to *Bethshemesh*, it was fetcht to *Kiriath-jearim*, and so carried from place to place, but never more to *Shiloh*, where it had continued from the dayes of *Ioshuah* to the death of *Eli*, 369. yeares, according to the Chronologie of the *Hebrewes*, or 351. according to the Computation of other Authors. This was the calamity which befell *Shiloh*, it ceased for ever to be the place of Gods worship: which came not to passe by chance, but by the Divine providence. *See*, saith the Lord, *what I did unto it*. The *Philistims* were but my instruments in this worke; *I*, the chiefe Agent. *Non vires ferri, sed forientis agunt. I did it.*

* Christophor a Castro ibid. 1 Sam. 7. 1.

Gbiser in Ier. 7 12.

Auson. Epigr. 5.

And yet I did it not out of any hatred, but in my iustice; not because I desired their woe, but because I was provoked by their sinne, even *the Wickednesse of my people Israel*. *My people*, for so were they in *Shiloh* as well as you in *Ierusalem*, *My people*, not onely as all by right of possession, but as you by the right of confederation and the grace of acceptation. But such is the righteousnes of my nature, such the purity of mine eyes, that I cannot with approbation behold sinne, no, not in mine owne people. If they, whome I have so much honored as to be *my people*, will so dishonor me as to commit wickednes against me, I cannot but glorifie my selfe by doing iustice upon thee. The consider this, ye that now professe your

Amos 3. 2.

selves to be my people, and glory so much in the beautie of your temple, *Go ye now &c.* Hitherto be it spoken of the words exegetically: I now come to handle them Doctrinally. And now take your wits and your memories and keepe pace with me; for within the compasse of the time I shall runne over these five observations, all of them naturally deduced, not tyrannously inforced from the words.

1. Where God doth set his name, thats the peculier place of God.

2. The holinesse of the place cannot protect a people, except there be holinesse in the persons, who inhabit that place.

3. It is God who inflicts judgement upon a place or people. *See*, saith he, *what I did.*

4. It is the wickednesse of a people which provokes him to judgement, *I did it*, saith he, *for the wickednesse of my people.*

5. The judgements of God inflicted upon others are to be observed by us: especially, if they be such as light upon his owne place and people. And this is the maine point which the text drives at. For to this end doth the Lord send them of *Ierusalem* to schoole (as it were) unto *Shiloh: Go ye now &c.*

Observa. 1. 1. Where God doth set his name, or place his worship and ordinances, that's the peculier place of God. *My place*, saith the Lord here; and *My house*, *Ier.* 32. 15. *thy house*, saith the Saints *; his *banqueting house* saith the Spouse; *his holy Temple*, saith * *David*; *the dwelling place of his name*, the

*Psal. 84. 5. & 42. 4.
* Cant. 2. 4.
Psal. 11. 4. & 74. 7. & 26. 8.
2 Chron. 6. 41.

the place where his honour dwelleth. For God that is present in every place, is more especially present in that place; and God that doth protect us in every place, doth more especially protect us in that place; and God that gives blessings in every place, gives a more especial blessing in that place. First, I say, God, who is present in every place, is more especially present in that place, where he doth *set his name*, or settle his worship and ordinances: that's his *dwelling place*, and his *resting place*. He is in every place, but doth *not dwell or rest* in every place. *The Lord is in his holy Temple, the Lords throne is in heaven, Psal.* 11. 4. Hee is so in his *Temple*, as he is in *heaven*: that which *heauen* is above, is his *Temple* beneath, in *heauen* & so in his *Temple*, he is present after a speciall manner, in *heauen* is his glorious presence, in his *Temple* on earth his gracious presence; *his* * *beauty*, and * *his glory* too in some sort; *his face and countenance. When shall I come & appeare before God? Psal.* 42. 2. *Hebr. Before the face of God*: for the *face, countenance* and speciall presence of God is in his *holy Temple*. When *Caine* departed from the family of *Adam*, which was then the onely place where God was worshipped, it is said *he went out from the presence of the Lord. Gen.* 4. 16. because where he is worshipped, ther's his speciall presence, where Christ promiseth in those words, *Where two or three are gathered together in my name, I will bee there in the midst among them.* There, how? not onely so as I am every where, but in a more singular manner; I will be there by the presence of my grace and assistance

Reason.

2 Chron. 6 41.

* Psal. 27. 4.
* Exod. 40. 34.

assistance of my spirit. In the time of the Law God was worshiped before the Arke, and the Ark was called by the name of the Lord, 2 *Sam.* 6.2. and when the Arke removed, they spake to it as to the Lord; *Rise up, Lord, and let thine enemies be scattered, Num.* 10.34. The reason was, because the Arke was a signe to the people of Gods presence among them. So now are our Churches, wherein God is worshipped.

2. As there is Gods gracious presence, so there is his gracious Protection, and therefore the place where he is worshipped, is his peculiar place. It is like those Cities of refuge, which God appointed among the Israelites, whither he that had offended might fly for safety. The walls of *Salomons* Temple were carved round about with figures of Cherubims, and palme trees, and open flowers within and without. The palme trees and flowers, did type out the Saints (that grow up like palme-trees in the house of God) together with the variety of their gifts: the Cherubims signified the Angels, by whose Ministery God protects his people, and that in a speciall manner when they are in his house. That is Gods pavilion, wherin he hideth his children; the secret place and the shadow of the Almighty, that is, the defense (or as it is in the Greeke translation) *The protection of the Almighty when the incestuous person was cast out of the Church of Corinth*, it is said, he was delivered up to Satan, * the like is spoken of *Hymeneus* and *Alexander* *: to Satan, that is, to the tyrannie of Satan * to the power of the evill

1 King. 6.29.

Psal. 27.5. & 91.1.

1 Cor. 5.5.
1 Tim. 1 20.
* *Calvin.* & P. Matyr in 1 Cor. 5.5.

er of the evill Angells: they wanted the protection of God and his good Angells; and so doe all those that are excluded the Church. The first *Adam* was placed in Paradise that hee might dresse and keepe it: so (saith *Bernard**) is the second *Adam* in his Church, which is a Paradise, or garden of delight, to defend and keepe it.

3. Where God is worshipped, there is his speciall blessing, that attends his ordinances. Blessed are they that dwell in thy house; they goe from strength to strength, the Lord will give them grace and glory: grace, by the meanes of grace here, and glory hereafter. *Psal.* 84. 4. &c. When God promiseth to give speciall blessings, he promiseth to give them in his house and within his walls. *Isay* 56. 5, 7. Contrariwise, when God threatens to withdraw his blessings from a people, he excludes them his house. Now if Gods speciall presence, and speciall protection, and speciall blessing be there, where hee is worshipped, then that must needes bee the peculiar place of God.

What terror should this strike to the hearts of those, that offer any violence to this place, the peculiar place of God? Will a Prince suffer his pallace to be demolished or battered? no more will God suffer any without speciall punishment, to wrong his Church, which is his pallace, his pavilion, his dwelling place, and his resting place. *If any man destroy the Temple of God, him will God destroy.* 1 Cor. 3. 17. But who are they, that be culpable in this kind? Not onely open enemies that

* Bern. In dedicatione Eccles. ser. 6.

So Psal. 65. 4.

* Hos. 9. 15.

by devastation lay it waste, but also secret enemies that undermine it, by Schismes and Sacriledge.

1. Schismaticks, Such as as make rents in the Church, dividing themselues from the vnitie of it, and scorning the authoritie of it, doe offer great violence to the peculiar place of God. They betray it into the hands of the enemies, and instead of Gods house, they make it *speluncam dæmoniorum*, a denne of Divells, saith *Bernard*, *Nil dissociabile firmum est.* * *A Kingdome divided against it selfe cannot stand.* Stones of one building that jarre one with another, will ruine the whole house. *Sola conjunctio facit domum* *. It is vnion that makes a house: wood and stones disvnited cannot doe it. Let those violent and turbulent spirits consider and thinke on this, by whome division and discord is fomented in the house of God: they goe about to ruinate this house, and to drive God himselfe away from it. For (as *Bernard* noteth) he will not abide in such a Kingdome where there is division, nor in such a house which is neare to desolation. To these factious spirits I propound for an example *Corah* and his accomplices, so severely punished for this sinne: because they had made a Schisme in the Church, God made a Schisme in the earth, the ground clave asunder, the earth opened her mouth and swallowed them up. *Num.* 16. 31.

But not onely by Schisme, by Sacriledge also is violence offered to the peculiar place of God: when the goods of the Church, things sacred and sequestred

Nam proditores quidem fiunt, quicunque in hoc Domini castrum inimicos eius introducere moliuntur, quales sunt vtiq; detractores Deo odibiles, qui discordias seminant, nutriunt scandala inter fratres. Sicut enim in pace factus est locus Domini, sic in discordia locũ diabolo fieri manifestum est &c. Bern. in dedicatione Eccles. ser. 3.

* Prudent. Psychom.

* Bern. in dedicat. Eccles. ser. 1.

* Ib. ser. 2.

sequestred from common use, are alienated and taken away by the felonious hands of sacrilegious catchpolles. A sinne too common amongst us: the region of it being white, and ready for harvest, and calling for a sickle from heaven to cut it downe. As * *Iva Carnotensis* once complained, so may every Godly man at this day: *Multa inordinata video in domo Dei, quæ me torquent; maxime quod apud nos, qui altari non serviunt, de altari vivunt.* I see many things out of order in Gods house, which doe perplexe me; especially this, that they doe live of the alter, who doe not serve at the Altar; Church-locusts, whose lips no lettice likes but sacred *Manna:* and they in the the meane time that serve at the Alter, may starve at the alter. I cannot here passe by the words of a Reverend Bishop of this See; Time was religion did eate up pollicie, and the Church devoured the commonwealth, but now pollicie eates up religion, and the Commonwealth devoures the Church. Men are profest Polititians; let the Commonwealth florish, and what care they for the Church? Now *Munus offerendi* is turned into *Munus auferendi*; and old *Oblation* is turned into *Ablation*. Our Gentiles (Heathens I had almost said) doe breake into Gods house, and like bold theeves doe ransacke and pillage it, and with more then heathenish petulancie trample under foote the Ministers of the Gospel. We need not with that order of popish Priests, put on ourselves a voluntarie beggery, for Gentlemen have enforced us to it of necessity. We may now cease studying of

* Epist. 12. Anno 1088. cited by D. Tillesly in his Animadversions upon Selden.

D. King in his Lectures on Ionas.

mons, and study for bread to put in our mouthes: like the *Iewes* under the oppression of *Pharaoh*, when we should make bricke, we are forced to gather straw; when we should worke in our vocation, wee must looke out for sustenance, wee must set our heads and our hands to worke together, we must be Orators and Arators, Preachers and Plow-men, teachers and tent-makers: as if wee had the extraordinary dispensation of Preaching which S. *Paul* had, when he laboured with his hands and lived by his worke. *Dionysius* tooke from an Image a golden covering, pretending that it was too hot for summer, and too cold for winter, and gave one of wooll, saying, that that was fit both for summer and winter. So deale the sacrilegious persons of this age, cursed Impropriators, corrupt Patrons, Barterers and purloyners of holy things, all those that under pretence and colour of Law, custome, composition, prescription, doe cut short the Minister of his proper portion; they take from the Minister his gold, which (say they) would make him proud, idle, coverous; and give him wooll, that will make him humble and laborious. Yet can they themselves (without pride sure) weare gold on their spurres, who will not indure a Minister to have gold in his purse. The Orator tells the grave Iudges and Senators in the Guild hall at *Rome* of a fellow called *Fimbria*, intolerably audacious, who stabbing *Quintus Scauola* at the funerals of *Caius Marius*, boasted of the favour that he shewed unto him, *Quòd non totum telum corpore suo receperit*,

Cicero pro Roscio Amarino.

receperit, that he had not thrust his dagger up to the hilts in his body. This fellow hath scattered his broode among us, there being too many that have beene spawned of him, who having seized upon a great part of the Churches Patrimonie, think it no small kindnes they have shewd us, that they have not shred us of altogether, God is beholden to them for letting his house stand, though for the maintenance of his house and of his worship in his house, they have beene so bold with him, as either to share halfe, or leave him none. Now as the Eagle in the Fable, that was shot flying in the ayre, did much lament, when shee saw her selfe to be shot with an arrow that was feathered with a plume of her owne wing: so may Religion mourne, when shee sees her selfe thus wronged, by such as will seeme most to bee of her owne side. They pretend purging, but intend pilling: they * are sweeping Gods house and prying into every corner, not to restore the groat that is lost, but to take away the penny that is left. To whom I may speake in the words of *Damasus*: *Quâ fronte, quâ conscientiâ oblationes vultis accipere?* With what face or conscience can yee receive tythes and oblations, that discharge no part of the Ministeriall function in Gods house? You say, that they were taken from idle drones and fatte bursten-bellied Monkes and Fryers. But why are they now detained and kept backe from laborious & painfull Pastors? The founda-

* D. Prideaux Serm. on Rev. 2. 4.

Damas. Decret. 3.

tions are caſt downe: but *what have the righteous done? Pſal.* 11.3. The foundations of the Church which ſhould ſupport religion, tenths and maintenance, are caſt downe, becauſe of ſuperſticious abuſers; but what have the righteous done, that theſe things ſhould be taken from them? but alas why ſhould I touch that ſore which is all dead fleſh? you may ſay to me, as on did to *Luther*, when he began to preach againſt the Popes Supremacie and tyrannie, you had as good hold your peace. This wickedneſſe is ſo powerfull that you will never be able to prevaile againſt it. Get you to your ſtudy, and ſay, Lord have mercy on us and procure your ſelfe no ill will. But be it good will, or be it ill will, wee come hither to ſpeake the truth: and for *Sions* ſake I will not hold my peace. Who knowes whether the Lord may be pleaſed to open the heart of one *Lydia*, to attend to the things which are ſpoken? Conſider then the danger of this ſinne: *Prov.* 20. 25. It is a ſnare to a man to devoure holy things. As the feathers of an Eagle, laid with the feathers of other birds, are ſaid to conſume them: ſo holy things, the goods of the Church, mingled with private mens patrimonies, do devoure them. *Male parta, male dilabuntur*: which may be obſerved by the Crane in Embleme, that having ſwallowed a wrongfull prey, could not digeſt it. When *Scipio* robbed the Temple of *Tholoſſa*, there was not a man that carried away any of the gold, who ever proſpered after it. That gold was not more fatall to the followers of *Scipio*, than the ſtollen goods

Act. 16.14.

Aulus Gellius Noct. Attic. l. 3. c. 9.

goods of the Church have beene unfortunate to the Gentrie of our land. They have proved gangreenes to their whole estate, and as knot-grasse to dogges, which being eaten keepes them from thriving: so that in the end these robbers, or their posterity prove beggers. But that's not the worst: remember that of S. *Augustine Multi in hac vita manducant quod postea apud inferos digerunt.* Many devoure that in this life, which they shall digest in hell. And againe, *Si iniquem mittitur, qui non dedit rem propriam, ubi mittendus qui invasit alienam? &c.* If hee bee decreed to the fire, which gave not his owne: whither is he to be sent that hath robd another? whilst thou snatchest from another, the Devill snatcheth away thee: and so long as thou withholdest it, the Devill withholdeth thee: thou retainest gold, & loseth thine inheritance: an unjust gaine but a just losse. Lucre in thy coffer, but condemnation in thy conscience: a mischeife on that money that brings destruction to the soule. If this bee to ingrosse the portion and possession of the Lord, if this be to rob the house of God, who dares lay sacrilegious hands upon it? Oh meddle not with that which is consecrated to God: as *Pilates* wife sent her husband word, *have thou nothing to doe with that just man: Matth.* 27. 17. so, have thou nothing to doe with Gods portion: doe not forage his Church defraud his Ministers, this is to rob God himselfe. *Mal.* 3. 10. *Will a man rob God? yet ye have robbed me. But yee say, wherein have wee robbed thee, yee make your selves ignorant, as if yee knew*

Aug. ad Macedon. Epist 54. Dum. alienum rapis, a diabolo raperis, et quamdiu id detines, a diabolo detineris: retines aurum, & prodis cœlum: iniuste detines rem alienam, iuste amittis hæreditatem tuam: iniustum lucrum, sed iustum damnum: lucrum in arca, sed damnum in conscientia: pereat mundi lucrum, per quod fit animæ damnum.

know me that you had robbed me in my tythes and offerings. Ye are accursed with a curse, for you have robbed me, even this whole nation: you have joined your selves in one to rob me of my portion, thinking the commonnesse of the offence to bee every mans particular justification, therefore yee are heavily accursed. Enough to terrifie those sacrilegious pioners of Gods house, that say with them, *Psal.* 83. 12. *Let us take to our selves the houses of God in possession.* But I have spoken sufficiently touching this kinde of violence offered to the peculiar place of God. I passe now to another.

Further, they are here to bee taxed, who carry themselves irreverently in the place of Gods worship, which is the peculiar place of God, not a Barbers shop, nor an Apothecaries house, nor a common court, but the place of Angells and Archangels, the Kingdome of God, yea heaven it selfe. Many by their indecent behaviour doe so vilifie this place, as if it were the worst of all others, worse then their owne houses, as S. *Chrysostome* * complained in his time; for ther's order observed, but in the Church (saith he) is such disorder, such confusion, such laughing, and sleering, and nodding, and whispering, such a stirre and noise, that there is little or no difference made betweene the Church and an alehouse, nay betweene the Church and a Play-house, nay betweene the Church and a brothelhouse, no difference made at all. I would to God this our irreverence were not a just occasion to the Romanists to scandalize our religion. S. *Paul*, 1 *Cor.* 14.

* Chrysost. in 1 Cor. Hom. 36.

* Ibid.

24. exhorts us so to carrie our selves in the Church, that if an unbeleever come in, he may say, God is there, and God is in us, and may be drawne to joyne with us in the worship of God. But if such a one should come into some of our Congregations, and observe the carriage of many, he will well say, what Lord do this people serve, that are so irreverent? *Mal.* 1. 10. The Lord said to the Iewes in the like case, *I have no pleasure in you, neither will I accept an offering at your hand*: and *v.* 6. he tells them, that they despised his name and made his table contemptible. It is our sinne at this day. Wee make his table contemptible, his throne contemptible, his house contemptible, his word contemptible, and all contemptible, by our indecent behaviour in the place of his worship. Therefore I say in this case, as the Prophet did to them in the like, *I pray you beseech God that he will be gracious unto us*: Beseech him with broken and bleeding hearts to be gracious unto us in the pardoning of this sinne. Remember how *Antiochus* was punished for prophaning the house of God; so *Heliodorus*, *Nicanor*, *Belshazzar*, when Christ was in his humiliation he whipt out such, shewing by that base punishment that they are not sonns, but slaves: and will hee not then punish those now, being so highly exalted? When King *Ahashuerosh* conceived that *Haman* would have forced Queene *Ester*, hee tooke it the worse because it was in his house, *Will he force the Queene before mee in the house?* A man of the poorest condition cannot abide to see

Mal. 1. 9.

Mac. 1. 9.
Mac. 2. 3.
Mac. 2. 15.

Dan. 5.

Est. 7. 8.

his

his house abused: and shall God indure to see his abused? He cannot, he will not: therfore beware of that. Let it ever be our care, when we enter in to the house of God, where Father, Sonne, and Holy Ghost behold us, to doe nothing any way unbefeeming that place.

To conclude this point: If the place where God is worshipt be his peculiar place, let us think upon the glory of this place, this land, (I meane) this Kingdome wherein we live. Here is the place where God doth set his name, settle his worship and ordinances, as once he did in *Shiloh*, and afterward at Ierusalem. Israel and England, though they lye in a divers climate, may bee said right Parallels, not in Cosmographicall, but in Theologicall respects. Nay, we doe herein farre transcend them: they had onely a drop to refresh themselves, we have the whole streames of Gods mercies powred upon us: they had only the green blade of corne, we have the plemifull increase as in the time of harvest; they had the shadow, wee the substance; they had a glympse of the Sunne, wee have him in the full strength: they had the Paschall lambe to expiate sinnes typically; wee have the lambe of God to take them away really. Ioh. 1. 29. Gal. 4. They were Alphabetarij and Abecedarij, young beginners, learning their A B C. under the tutorship of the law: but to us the Gospel is given, wherein our saving health is spread before our beleeving eyes, without any shadow cast over the beauty of it. We behold as in a mirrour the glory of the Lord with open face, 2 *Cor.* 3. 18. we feed upon

on the true Manna, and drinke of the water of life freely. Oh let us thankefully imbrace our tranſcendent happineſſe.

Plato was thankefull to nature (as wee reade in *Lactant.*) 1. For that he was borne a man, not a beaſt. 2. A man, not a woman. 3. A Greecian, not a Barbarian. 4. An Athenian, not a Theban; and finally, that he was borne in the time of *Socrates*. But much more thankefull ſhould wee be to the God of nature, for that we are borne, not Pagans, but Chriſtians; and in ſuch a place as England, where heaven ſtands open, which to other parts is barred on the outſide, with ignorance or misbeliefe. England is the place of Gods worſhip, therefore the peculiar place of God; ſo that we may ſay, as it is in the *Pſalme*, *The Lord of hoſts is with us, the God of Iacob is our refuge*: wee have his ſpeciall preſence, his ſpeciall protection, his ſpeciall bleſſing; and that ſo long as ever wee continue to ſerve him in holineſſe and righteouſneſſe, not one minute longer. For the holineſſe of the place cannot protect a people, except there be holineſſe in the perſons who inhabit that place: which is the ſecond point, that falls next into our conſideration.

Lactant. l. 3 divin. Inſt. c. 19.

Pſal. 46. 7.

2. Obſervat.

Shiloh was a holy place, glorious for ſanctity and for the antiquity of that ſanctity: yet becauſe the inhabitants of it were not holy, both they and it, were expoſed to the fury of the enemy. Though God in the old Teſtament would be worſhipped onely in that place, where himſelfe had ſet the memory of his name: yet did hee not ſo tye the

Ioan. Pappus in Ier. 7. 12.

memory of his name to any certaine place, but that for the impiety of the people, he changed the place of his Tabernacle and Temple

In the new Test. (because the Gospell was to be published through the whole world) that distinction of places is taken away, the time is now come, when neither in the mountaine of *Samaria*, nor yet at *Ierusalem*, men shall worship God by any such tye. Now every place is so long (no longer) the Temple and habitation of God, as there shall be found in it true faith and holynesse of life. But where these cease, where superstition and heresie doe corrupt faith, and wickednesse succeeds in the roome of holinesse, there the like judgement is to be feared which befell *Shiloh*, that God will remove his kingdome of grace from such a place or people, and give it to a Nation that will bring forth the fruites of it. *Ierusalem* might goe to *Shiloh*, and *England* may goe to *Ierusalem*, to learne this lesson, that the holinesse of a place cannot protect a people, except &c. Consider *Ierusalem*, the City of the great King, the throne of God, the place of holy worship and perfit joy: tell her turrets and marke well her bulwarkes, carry in your mindes the Idæa of her glories, how shee was great among the provinces, princesse among the nations, the joy of the whole earth; and then on a sodaine behold her Temple and houses burning, the smoake of the fire waving in the ayre, and hiding the light of the Sunne, the flame rising up to heaven, as if they would ascend as high as their sinnes had erst done,

John 4.

Matt. 21. 43.

Ioseph. de bello Iudaico. l. 7. ca. 7, 8, 9, 14, 17.

done; her old and young, rich and poore, high and low, matrons, virgins, mothers, infants, Princes and Priests, Prophets and Nazarites, famished, ferrered, scattered, consumed. Heer's a maister peece of Gods justice for sinne: *Ierusalem* once so glorious is now become a heap of stones, that holy citie, yea, that whole country is now become a ploughed field, layd wast under the feete of Pagans; And the place of divine Oratory become a den of Dragons. Go from *Ierusalem* to the Churches of *Corinth*, *Galatia*, *Philippi*, *Ephesus*, *Smyrna*, *Nice*, *Laodicea*, *Antiochia*, to all the Easterne and * African Churches, sometime glorious Sanctuaries of the most high, consecrated to his service: when the inhabitants thereof became polluted, they were rejected of the Lord, who discarded their Idols and gave their land to be inhabited by *Zijm* and *Ochim*, Turkes and Infidels. The more gloriously the sun and summer have appatrelled a tree, the more we admire the blasting; but when God hath planted a people in his owne holy ground, (as he did *Adam* in Paradise, Israel in *Shiloh* and *Ierusalem*) watered it with the dewes of grace, shined on it with the beames of mercy, spent much care and cost upon it; if this people brings forth no fruit or bad fruit, no marvaile, if there goes out a curse, *Never fruit grow on thee more*; no marvaile; if God bestow no more care nor cost upon it, but suffers it to be laid wast: as he sometimes threatned to do to his Vineyard, *Isay* 5.5. *I will take away the hedge thereof, I will breake downe the wall thereof, I will lay it*

Ghiesler in Ier. 7.12.

waſte. I, ſaith the Lord. For ſuch alterations and ſubverſions, are not to be aſcribed to fortune, deſtinie, ſtarrs, planets or the like, but to God himſelfe, which is our next point.

3. Obſervat. It is God who inflicts judgement upon a place, or people. *See*, ſaith he, *what I did, Goe yee now &c.* It was he that forſooke the Tabernacle at *Shiloh*, he that delivered his ſtrength into captivity, and his glory into the enemies hands: hee gave his people over unto the ſword, and was wroth with his inheritance, &c. *Pſal.* 78. 60. 61. It was hee that gave the ſword a charge againſt *Aſhkelon*, that ſwept away the valiant men of *Egypt*, that opened his Armorie and brought forth weapons of indignation to ſmite *Babilon*; it is he that thus threatens *Ieruſalem*, *Ier.* 18. 11. *I frame evill againſt you, and deviſe a deviſe againſt you:* I will bring evill upon this place, the which whoſoever heareth, his eares ſhall tingle. Whatſoever calamities befall us, publique or private, they are from God: Hee is the Authour of all our Tragedies, and hath written out for us, and appoynted to us, the ſeverall parts, which we are to act in them.

Ier. 47. 7.
Ier. 46. 15.
Ier. 50. 25.
Ier. 19. 3.

The more to blame then are thoſe impatient Spirits, that in the caſe of calamity are ſicke of the fret, not looking up to the hand of God, but fretting at the men and the meanes by which God doth afflict them: like the Ethiopians, who deteſt the Sunne, becauſe it ſcorcheth them with immoderate heate; or like curſt maſtives, that breake their teeth in gnawing thoſe iron chaines, where-

where with their Masters ties them, and in biting the staffe with which he beates them, as if a staffe could smite, or a chaine bind, without an hand to use it. It will be more laudable for us to imitate the Saints, who in every calamity did owne the hand of God. *The Lord hath given*, saith *Iob*; *the Lord hath taken away*, &c. τί λέγεις, ὁ κύριος ἀφείλετο; ὁ κλέπτης ἀφείλετο, &c. What doest thou say, the Lord hath taken away? the theefe had taken away, the Sabeans had taken away his oxen, the Chaldeans had taken away his Camells: true, yet *Iob* complaines not of them, but lookes up to the hand of God. So should wee in the like case. Doth the plague come? looke up to God: doth the sword come? looke up to God: doth dearth come, poverty, ignominie, or any other calamity? Act it upon God. As *David* inquired of the woman of *Tekoah*, if the hand of *Ioab* was not with her in the close plea, and artificiall atonement which shee made for *Absalom*; in all our distresses let us inquire, if there bee not the hand of God in them, and inquiring we shall finde it so: which when we have done, let us with patience resigne up our selves into his hands, saying, (as the Church, *Mic.* 7. 9.) *I will beare the indignation of the Lord, because I have sinned against him.* For it is our sinne which kindleth the indignation of God, and provokes him to judgement, which is our next poynt. *See what I did unto it for the wickednesse of my people Israel.*

Psal. 44. 9.
Iob 1. 21.
Chrysost. In 1. Ep. ad Thess.
2. Sam. 14. 19.
4. Observ.

Wickednesse was that cloud, in which all the stormes that fell on *Shiloh* were ingendred. It lies

lyes in the power of sinne and wickednesse, to make the most fruitfull land barren, and the most blessed place accursed? A truth that may well passe for current, and being coyned in the mint of Gods word, *Psal.* 107. 34. God turnes a fruitfull land into barrennesse, for the wickednesse of the inhabitants that dwell therein, *Civitatis eversio, morum, non murorum casus.* The ruine of a city, is not so soone wrought by the weaknesse of the walls, as by the lewdnesse of their lives that are the inhabitants. Were the walls of a city stronger then those of *Babylon*, the sinnes within would hurle downe the walls without. *Intra muros hostis*: thy perdition is of thy selfe ô Israel. The Heathen Historian * observed, that *Rome* began to loose all, when sinne abounded most amongst all, *Romes* vtter overthrowing was nothing else but their vices abounding and sinnes overflowing.

Aug.

Hos. 13. 9.

* Abundant voluptates desiderium per luxum atque libidinem pereundi perdendique omnia invexere. Liv. Heylin.

An English Gentlemen at their expulsion out of *France*, was demanded by a French Cavalier when they would returne againe: his answer was feeling and pithie, When your sinnes (quoth he) are greater than ours. He knew well that for sins Kingdomes are translated from one people to another, and that a land spues out her inhabitants for the iniquity of them that dwell therein. * In *A Gellius*, mention is made of the horse of *Sejanus*, called *Sejus*, this horse, a goodly horse to looke on, but whosoever owned it, was stil unfortunate. Such a thing is sinne, unfortunate to all: whatsoever person or nation doth harbour it, can never prosper.

* A. Gell. Noct. Attic. l. 3. c. 9.

prosper. S. *Cyprian* writes thus to *Demetrian* and others, who imputed to Christian religion pestilence, sword, famine, and all the evills which then fell out in the world: Yee are discontented to see God displeased, yee are angry that God is thus angry, as if yee could deserve from him any good by living ill, as if all these evills of punishment were not lesse than the evills of your sinnes. * God of himselfe is gracious, mercifull, slow to anger and of great kindnesse, not willing to punish, except he be provoked: but if we provoke him by sinne, we are sure to feele the punishment. Looke into Paradise, looke into hell, looke into heaven, looke upon earth, and every where yee shall meete examples to confirme this. * Hos. 2. 14.

1. Look into Paradise, where God placed our first parents, and inriched them with all sorts of blessings; so soone as they fell into disobedience and did eate of the forbidden fruit, they were cast out: and as the sentence was gone out of Gods mouth, so the sword of justice, followes to execute, they must die and all their posterity. All must die in them, since all have sinned in them. Gen. 3. 2 Esdr. 7. 48.

Secondly, looke into hell, see the unmercifulnesse of *Dives* punished, according to the rule of justice. *Desideravit guttam, qui non dedit micam.* He begg'd a drop of water and could not have it, because he denied a crumme of bread before, when *Lazarus* begg'd it. Aug. Luk. 16.

Thirdly, Looke into heaven and see sinne pu- 2. Pet. 2. 4.

nished there: God spared not the Angels that sinned, not those glorious inhabitants of heaven, but cast them downe to hell. And art thou better or dearer than the Angels?

Fourthly, looke upon earth, and see there innumerable punishments, both personall and nationall, inflicted for sinne. Every story is a Chronicle of this truth, and the whole world but the
Gen.7.11. practise. For sinne God sluced out flouds from the sea and opened the windowes of heaven, taking away the retentive power from the clouds, that they might powre downe unmeasurably to drowne the old world; for sinne he rained down fire from heaven to consume *Sodom*, and opened
Num.16.31. the jawes of the earth to swallow *Corah*: for sinne he sent Ierusalem into captivity, and suffered *Shiloh* to be made desolate, *Goe yee now, &c.*
Ier.48.2. Ier.33.15. Ier.30.15.

See what I did unto it: consider how I deprived it of my mercies, and made it a spectacle of my justice. So true is that, *Ier.2.3: Evill shall come upon sinners*. The evill of sinne, is but an earnest laid downe for the evill of punishment. If sinne be the herald going before, punishment will bee the attendant, and follow after. When disobedience hath playd her part, then vengeance comes upon the stage. Should I turne over every leafe of sacred writ, and search all Fathers, and all writers divine and humane, by innumerable testimonies, I should evince this truth, that sinne hales on punishment. It is so sure a concomitant of sinne, that oftentimes the word which signifies sinne, is
*Zach.14.19. translated punishment *: as if sinne and punishment.

ment were *termini convertibiles*, in a manner all one. Haply it is ſometimes puniſhed ſlowly, but alwayes ſurely. For a while it may with a boldned face outbrave vertue, and ſo flouriſh as if vice were the onely favourite of heaven: but, if wee have time for obſervation, we ſhall ſee it halting on a crutch, and bluſhing for ſhame. It winds about men, like a ſubtile river, (ſeeming onely to runne on his courſe) doth yet ſearch as it runnes, gliding ſo ſlily by, as if it ſcarcely toucht the bank, yet ſtil eats ſomething in it. * ὁ μὲ θεῖος ἀλέτης μύλοι, ἀλέθουσι δὲ λεπτόν: Gods juſtice is like a mill: it may be late, ere it doth grinde a man for ſinne, but when once it begins to doe it, it grinds him to powder. *On whomſoever this ſtone ſhall fall, it will grind him to powder* *. Gods patience being abuſed, is turned into fury; and then *horrendum eſt, &c. It is a fearefull thing to fall into the hands of the living God: Heb.* 10. 31. *Aquinas* * (not amiſſe) gives this reaſon why men muſt be puniſhed for ſinne: The diſorder of ſinne (ſaith hee) cannot be reduced to the order of juſtice, but by puniſhment: for it is juſt that he, who, more than hee ought, hath followed his will, ſhould ſuffer ſomething againſt his will. This may bee the way to reforme him to Gods will. Though the anvile being beaten upon doth waxe harder, yet being put into the fire it becomes ſoft: ſo ſinners may be ſoftned by puniſhment, that are hardned by mercies.

Raro antecedentem ſceleſtum Deſeruit pede pœna claudo.

* Plut. de ſera numinis ultione.

Iſiodor Peleuſiot lib. 1. Epiſt. 6

* Mat. 21. 44.

* Aquin. ſum. P. 3. q. 86. art. 4.

Secondly, if God ſhould never puniſh ſinne, wicked men would thinke God altogether like

themselvs, & conclude him a partaker in their sins *Psal.* 50, 21. An ill tempered body, the more it is fed with good nourishment, the worse it is: so an ill tempered soule, with the untempered mortar of sinne, becomes worse for the mercy and lenity of God.

Thirdly, if God should never punish sinne, wicked men would let at nought all his ministers, and conclude them false Prophets in denouncing judgements that never come upon them. *Ier.* 5. 12, 13, 14. Therefore (saith *Chrysostome*) doth God punish many in this world, that because they will not believe (ἀπὸ τῆς ἀπειλῆς) the words of commination, they may believe (ἀπὸ τῶν ἔργων τῆς κολάσεως) the deeds of execution.

S. Chrysostome in Epistolam Rom. Hom. 23.

Fourthly, when sinne is ripened, God is much provoked, and it is then an easing of him to punish sinne. *Alas, I will ease me of mine adversaries and avenge me on mine enemies, Isay* 1. 24. Till he is thus eased, he is by our sinnes pressed under us, as a cart that is full of sheaves, *Amos* 2. 13. Our sinnes disturbe God in the highest heaven, they cry unto him for vengeance, as the sinnes of *Sodom* did, *Gen.* 18. And if our sinnes cry, shall not he (that made the eare) heare? justice is his nature, and it is a righteous thing with him to recompense sinne with punishment, 2 *Thess.* 1. 6. Upon those words of the Lord, (*Ier.* 4. 3, 4. *Sow not among thornes, lest my fury come forth like fire, and burne that none can quench it, because of the wickednesse of your doings.*) it is observed by some, that sinnes are as thornes, which doe easily kindle

Ghist in loc.

the

the fire of Gods wrath. His wrath * is otherwise as a fire covered with embers; his divine love, I meane, (which is as warme embers) doth cover his wrath but our sinnes, as a violent wind, doe blow away those embers; and then his wrath appeares, then his fury breakes forth like fire, and burnes that none can quench it. * Id. in Ier. 11.14.

I want time to handle the last observation, therefore joyntly to apply this with the precedent points: Wee have heard, first, that it is God, who inflicts judgement. Secondly, that he doth it not except he be provoked by wickednesse, and if he be so provoked, hee will doe it. Thirdly, and that to his owne place and people.

Behold here how wee may come to lose all our prerogatives, Churches, Cities, prosperity, safety, peace, Gospell, and what not? by running the courses of wickednesse. Who can number the blessings we have enjoyed? The world can tell that of all the trees in the garden wee are the Vine; amongst all flowers, wee are the lillie; amongst all fowles, we are the dove; amongst all cities, wee have *Shiloh* and *Ierusalem*. Vpon us God hath with a full hand powred those blessings, which he hath but sprinkled upon others: temporall, I meane, as well as spirituall blessings. All other countries are in some things defective; but England, like a provident parent, doth minister unto us whatsoever is usefull; foraigne additions but onely tending to vanity and luxury. The summer burnes us not, nor doth the winter benummus. Wee may sit and sing under our Application. 2 Esdr. 5.23 Sands Trav. l. 4.

owne fig-trees, and drinke the wine of our owne vineyeards. As in situation, so in felicity, our beloved Isle is wholly disioyned from all the world. They that have travelled the Belgicke Provinces, can witnesse the miserable footsteps of warre, and the tyrannie of desolation: Churches and Cities have no more monuments, but the ruined foundations, to testifie that they were. Whereas peace is within our wals, and prosperity within our Palaces. Our artificers may sing in their shops, husbandmen may cheerfully follow the plough, and students peaceably apply their bookes. We heare not the murthering pieces about our eares, we see not our Churches & houses flaming over our heads; we feare not rapes and outragious violences to be offered to our wives, our daughters, our matrones, and our virgins. We feele not the rifling of our houses, the ransacking of our temples, the spoyling of our goods, nor the miserable insolency of our insulting enemies. We see not the wife breathing out her life in the armes of her husband; nor the tender babe, snatcht from the mothers breasts, either bleeding dead on the pavemẽt, or sprawling on the merciles pikes. We see not the high way strewed with breathlesse carkasses, nor our streets swimming with blood. We cannot judge of the terrors of warre, but by report and heare-say. Though God hath tossed our neighbour-nations, and made them like a wheele, and as the stubble before the winde; yet this Iland, or Britaine, our deare Country, hath stood

——Penitus toto divisos orbe Britannos. Virg.

Eccl. 1.

ſtood like the Center, with unmooved firmeneſſe. Oh how happy might we be, if our iniquity did not envie our proſperity, nor our wickedneſſe make way to our wretchednesſe? Whether it come to paſſe, *Ex Dæmonis injuria*, vel *Ex hominis incuria*, from the Divels malice, or mans neglect, ſo it is, that for ſo many talents of Gods bleſſings, we give him not a dramme of ſervice. Nay, we give him the worſt of all things, who hath given us the beſt of all things. For his bleſſings heapen, and ſhaken, and thruſt together, we give him iniquities preſſed downe, and yet running over. As *Archimedes* tombe was over-growne with thornes, when *Cicero* came to viſit it: ſo is our land with heapes of vices. From the Cedar to the ſhrubbe, from the Eagle to the wren, from the higheſt to the loweſt, from the yongeſt to the oldeſt; we have all corrupted our wayes. Sin was woont to love privacy, as if ſhe walked in feare, like one in danger of an Arreſt: but now ſhe dares ſhew her face without bluſhing. Though the heavens bluſh at the view, and the earth ſweat at the burden of ſo vile ſinners, and the Prophets proclaime open ſhame and confuſion againſt them: yet they neither ſhrinke at the ſhame, nor feele the horror, nor feare the revenge. Now may we ſee the truth of that Præmonition, In the laſt dayes perillous times ſhall come. The times are now ſo perillous, that it is ſcarce ſafe to be an honeſt man. Vertue, like *Ioſeph* for his goodneſſe, is brought to the ſtockes and yrons. Looke upon

Cic. Tuſculan. quæſt. lib. 5.

2. Tim. 3. 1.

this

this Angle of the world; for so, we thinke ANGLIA signifies: how doth it swarme with all abominations? with oppression, extortion, prophanenes, uncleannes, unmercifulnesse, envie, malice, pride, fraude, briberie, luxurie, and the rest? for to name all particulars is impossible. We neede rather teares to bewaile them than a tongue to report them. And, if the whole land be so full of sin, shall we thinke this City free? Nay, this is the Pontificall seat of sinne, where she is never non-resident. As many lines meet at the Center: so all sins by a generall confluence to this place. * The word of *Stephen Gardiner*, L. Chancelor, to Sr. *Thomas White*, L. Major in the star Chamber. *My L. take heed to your charge, the Citie of* London *is a whirlpoole, and a sinke of evill rumors, there they be bred, and from thence spread into all parts of this Realme.* There is a commō Proverbe in Germany, that the Country of Suabe alone is able to furnish all Germany with strumpets, Franconia with rogues and beggers, Bohemia with hereticks, Bavaria with theeves, Westphalia with perjurers and false witnesses, and the Marquisat of the Rhine with gluttons. I would to God, that *London* alone could not furnish all England with all these, with strumpets, rogues, beggers, hereticks, theeves, false witnesses, gluttons, and with any others, that are audacious in sinne. Our wickednesse is such, and so much, that it is all, if the idolatry of Rome, or the blasphemy of Turkey, can go beyond it. I know there are a few names in

* Hollinshed Chron. Ann. 1. of Q. Mary. Grimstone State of the Empire. p. 566

Rev. 3. 4.

in *Sardis*, *that have not defiled their garments*, some amongst us, that make conscience of their wayes: but what are these in comparison of the rest? How many ignorant are there, to one that hath sound knowledge? how many swearers, to one that feares an oath? how many oppressors, adulterers and hypocrites to one truly religious? As *Ierusalem* justified *Sodom*, so we may well justifie *Ierusalem*; abounding in all damnable abominations.

What then can we expect but that God should stint the influence of his favour toward us, withdraw from us all his blessings, powre upon us the full vials of his wrath, and make us a spectacle of his justice, as he did *Shiloh* and *Ierusalem*?

Wee are now by reason our sinnes, circled round with imminent dangers, destruction with saile-stretcht wings hovers o're our heads, and a cloud of mischiefe is ready to breake upon us. Not to mention other particulars, materiall in this kind, the glory of our nation hath of late bin eclypsed, the lively lustre whereof was ere while so resplendent, that it dazled the eyes of all such as were neere or about us; God hath not gone out with our armies, but hath suffred our enemies to prevaile; our young men and our strong men of the highest ranke have fallen by the sword. So that, as fluttering birds fly wondering about the Owle, our friends have wondred, our foes rejoiced at our ill successe; hissing and clapping their hands, to see our glory swallowed up. Whence this but from

* Indeed wee doe commonly impute it unto other causes, but wee forget our sinnes, which are the principall.

our sinnes*?

Besides, the massacring Angell, that harbinger of death, doth againe visite our land; God for our sinnes doth now send the pestilence home to our doores; this his pursevant rides circuit in our City, Country, and Vniversity, and catcheth men as with a snare, perhaps when they most hast from him, and will not be rid away, so long as our sinnes invite him to tarry. Our sins are the cart-ropes that hale downe the plague and all other judgements upon us; they are the enemies that ring our knelles and proclaime our funerals; they are the thicke clouds which hinder the Sun-shine of our prosperity; they are the false strumpets that make a divorce between Gods mercy and our safety; they are the traitors that forfeit into Gods hands all those priviledges, which we have hitherto injoied. And shal we still twist these cart-ropes and strengthen the hands of these enemies? shall wee still increase these clouds, and foster these strumpets and traitors? Nay, rather let us bethink our selves of some remedy against that misery which is like to fall upon us. ENGLAND hath now for her sinnes (as it were) many swords drawne out against her, and shal she provide no buckler? Her owne brood is ready to bite out her belly, to put out her candle, to shake her foundations, and shall we not looke about us?

Where are you, yee deputies of *Moses*, yee sonnes of the Highest, into whose hands God hath put a sword of authority, for no other pur-

pose but to strike at sinne? Will yee suffer it to rust in the sheath, or hold it in your hand and never strike? Will yee, like *Iehojakim*, sit beaking your selves before the fire of ease and rest, and wholly neglect the discharge of that high place to which God hath called you? Or will yee for a bribe sell your connivence (and withall your conscience) where yee should give your punishment? Will yee *turne righteousnes into wormwood, judgement into gall, and the fruit of righteousnesse into hemlocke?* Hos. 5.7. & 6. 12.

Mistake me not, I aime at no particular person; and I trust you will not condemne the poore swallowes for chattering and using their voice, agreably to nature. *Bessus* * surmised they cried against him, that he had kil'd his Father. If the speech meet with any of you in particular, it is not in my intent, but in the event. Nor do I lay the fault upon Magistrats in generall, that all sorts of sinnes are so rife amongst us. Yet (to speake truth) when I consider how powerfully the Ministers of this land, especially, they of this City, do labour to beate downe sinne, I begin to thinke there is some want of courage or diligence in the Magistrate: & that he himselfe is persuaded, that if hee would doe his best, many disorders might be repressed. The unhappy *Cynicke*, when he saw the boy play the idle packe, went and beat his master. So when we see the forenamed sinnes fly about, as fiery serpents, we must blame the Magistrate, and say with the Prophet, *Is it true? do yee judge the* Psal. 58. 1.

* Plut. de sera numinis ultione.

Diogenes.

thing that is right and earnest with an upright heart. Do not our lawes strike at many disorders that are common amongst us? Have we no law against rash swearing? God bee thanked, we have: but wher's the execution? Have we no law against Sabbath breaking? yes against that too. Yet is it openly prophaned. The reformation of these two (to omit many others) I would commend to this Honourable Bench, but that mee thinkes I heare my friends telling me, what *Sadolet* said to *Erasmus*. *Erasmus* would proove that worshipping of images might well be abolished. *I grant* (quoth *Sadolet*) *thy opinion is good: but this should not be handled because it will not bee granted.* When *Lycurgus* was to reforme and alter the state of *Sparta*, in the consultation, one advised, that it should be reduced to an absolute popular equality. But *Lycurgus* said to him; Sir, begin it in your owne house. If the Magistrate would begin to reforme things amisse in his owne house, there were hope of amendement. It is not my practise to scan Magistrates, nor to rake into their actions: but this I have heard from some of your owne Bench, that by reason of your solemne meetings, and feastings this day at the house of the Magistrate, the day is scarcely so well sanctified there as it ought to be. I know not whether it be so or not, let them looke to it whom it doth concerne. Howsoever, the counsell of a reverend Bishop of our Church, in such a case, is not to be misliked. *So ought we to dresse meate upon holy dayes, that ever*

Sir Francis Bacon Apothegm. 29.

Babington on exod. c. 12.

we have a care of the salvation of them that dresse it: who being created and redeemed as we our selves be, ought not so evermore to be kept at this service, as that never they may heare the word, receive the Sacrament, and praise God in the congregation with his people. For that should bee to eate the flesh of them, and to drinke the blood of them most cruelly, yea, to bury them in our bellies: and for our bodies to destroy their souls for ever. Rather remember *Davids* refusall to drinke the water that was bought so deare; and provide so that the one being done, the other may not be left undone. I know well, that Magistrats are called Gods, because they represent his Majesty and magnificence on earth, in which respect much is to be granted them: but yet (by your leave) such should remember, that the neerer they are to heaven in greatnesse, the neerer they should be unto it in goodnesse; that as God hath honored them, so they should honor him. I take not upon me to prescribe in this case, yet me thinkes some other day as well as this, might serve the turne for solemne feasts, if custome were not more prevalent than conscience. * Therefore among your manifold consultations, I beseech you to thinke upon the redresse of this, and withall of the publicque and grosse prophanation of this day.

2 Sam. 23. 16.

* Magis nos docere debet judicium veritatis, quàm præsumptio consuetudinis. Aug. in psal. 105.

But I must crave pardon, for I feare that through prolixity I have transgressed, whilst the zeale of Gods glory hath inlarged my discourse against the transgressions of the time.

Yet may I with leave straine my discourse one pegge higher: and I will promise not to be over-bold with your patience.

There is a sinne, too much practised in this City, which (the Scripture saith) *is an abomination to the Lord*; and it should be so to his Vicegerent, the Magistrate. I meane fraud, in selling by false balance, unjusts weights and measures; and in cunning conveyances, in weighing or meating; such as cheat the buyer. They say, there are som who in stead of *Troy* weights use *Venice* weights, which are very deceitful & not warranted by law: they say, that amongst * *Grocers, Bakers, Colemeaters, Victuallers* and divers others, there is much fraud used in this kind and to the great detriment of his majesties subjects. I am not ashamed to name these things in this place, when they require reformation. There are laws (no doubt) enacted against this injustice: but these laws without execution are but a dead letter. It is in you (Right Honorable) to put life into these laws, as *Elisha* did into the *Shunamites* sonne, and to set them upon their feet: it is in you, to take away these exactions from Gods people, and to maintaine the true weight and balance. There is another disorder, which had almost slipt my memory; they say, that the provision, which the Country brings in to serve the City, cannot be bought by housholders but at a deere rate and at the second hand; the hands (I meane) of regrators and hucksters that forestall the market. Shall these things passe uncontrol-

Deut. 25. 15, Pro. 11. 1.

Silk-men.

controlled, unpunished, unreformed? God forbid. The mentioning of these particulars, some may thinke not so fit in a sermon. But the care is taken, let them thinke what they please; I am sure this exaction and injustice doth displease God. The poore people already smart for it, and (if it be not punished) the whole land may smart for it. No question, you know many other particulars, in this, and other kinds, which require speedy reformation: therefore set your selves to the worke. Let it be your care (Right Honorable) to punish these and all others sinnes: doe something this yeere, that may cause you to be had in remembrance hereafter. Be not unmercifull to your Country, whilst you are over-mercifull to offenders, but punish offenders and strike at the root of sin, for sinne striketh at the root, & shaketh the foundation of our land.

In briefe, let inferiours as well as superiours, every one in his severall place put his hand to this worke. Every one that loves his nation, that favours religion, that wisheth the continuance of the Gospell, desires speace and prosperity unto our kingdom, let him cõsecrat his hãds to pull down the kingdome of sin. Downe with it, downe with it, even to the ground. So long as sinne reigneth, our kingdome cannot flourish: but the sinewes of our state will shrinke, our policy will be no better than lunacy, and our glory bee turned into ignominy. It is not our profession of the Gospel, nor any other prerogative, that can in this case defend us. Did not

God punish *Shiloh* his owne place: and Israel his owne people? Did hee not permit the *Chaldeans* to destroy the Temple built by *Salomon*, the *Romans* to overthrow the second Temple; the *Turks* to overthrow the Christian Churches in *Asia* and *Europe*, when the people became wicked? The *Trojans* beleeved, that while their *Palladium*, or the Image of *Minerva*, was kept in *Troy*, the City should never bee overturned; the *Christians* in the last fatall battell against *Saladine* did carry into the field, as they were made beleeve, the very crosse wheron Christ died, and yet they lost the battell, their bodies, and the wood: as the Israelites did the Arke, when they fetched it into the camp, from *Shiloh*. Therfore trust not to the signe, but to the substance of Gods worship; it is not the professiō, but the practise of religion, that can gard us. Look we therfore to that, and this wee cannot doe, except we abandon our sinnes. Therefore abandon your sinnes, cast away from you all your transgressions whereby yee have transgressed, pull those Scorpions out of your bosomes, weed these nettles out of the garden of your hearts, spue out this gall of bitternesse, break off these bonds of iniquity. Say not thou (if thou wouldest chop Logicke with God) what is the cause that the former dayes were better than these? *Theophrastus* makes it the character of a pratler, *to find fault with the present times, and to say men are now worse than before. We all cry out, the dayes are evill, while wee helpe to make them Worse.

Sir Walter Raleigh Hist. of the world l. 2. c. 15 § 1.

Eccl. 7. 10.

* λέγειν ὡς πολὺ πονηρότεροί εἰσιν οἱ νῦν ἄνθρωποι τῶν ἀρχαίων. Theophrast. Charact. περὶ ἀδολεσχίας.

worse. All complaine, all censure, none amend. The Scribe points to the Publican, the proud gallant points to the miserable shucke, the well conceited hypocrite blames the dissolute, & the dissolute layes the fault on the hypocrite, that the dayes are evill. But if every one would mend one, the times would then be better. Therefore let every one begin at home. It was the proud Pharisee that broke his neighbours head, the poore Publican smote his owne bosome. Luk. 18.13.

To conclude all: God hath highly advanced us into his favour, he hath honored this nation of ours above all the nations in the world; for shame let not us out-sinne all the nations in the world; for, if we out-act them in sinne, we must out-suffer them in punishment. For our sins past let us seriously humble our selves, and by faith lay hold on Christ, that they may be pardoned: and for time to come let vs implore the assistance of Gods Spirit, that we may be able by his power to mortifie our sinnes. So shall that cloud of judgement be dissolved, which hangs over our heads; so shall that fire of wrath bee quenched, which is already kindled; so shall that sword of vengeance be put againe into his sheath which is already drawne out, but hath not stricken home; so shall Gods blessings fall downe upon us, like gracious showers; spirituall, temporall, eternall blessings, personall and nationall blessings; whole miriads of blessings. Happy, ô happy, are the people that are in such a case: blessed, ô blessed is that people, that have the

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